241 hemp, and pepper. Fields—none very large in extent—of the staple crop, *dauro* (millet), are often widely scattered in the bush. Guinea-corn is "little grown" and used exclusively for beer, it is thickly interplanted with *gurguzu* ("sorrel," *Hibiscus var.*) and *kalkashi* ("related to beniseed, used in soups"). According to Meek, *acha* (*Digitaria exilis*) is equal to millet in importance, and *aburu* (*D. iburus*) widely grown. Groundnuts also are apparently grown on the bush farms; it is not stated whether these are consumed locally or are primarily a cash crop.

241 476 Heavy work on the bush farms is done under the *gaya* (Hausa "bee," or co-operative work) system, whereby neighbours in gangs move from the farms of one household to those of the next, their services rewarded with beer provided by the head of each household. The *gaya* appears to be organized basically on the principle of locality, but it will be recalled that the local unit is normally also a kinship unit; further, suitors of daughters of each household are obliged to join the *gaya*, and these will not be close neighbours, owing to the localization of Katab exogamous units.

241 242 Owing to the fact already noted that every parcel of land in the Katab tribal area appears to be claimed, shifting cultivation among Katab does not appear to form the "classical" pattern of the Nigerian Tiv. Cole refers to Katab practice as "shifting compound" cultivation, where the home farms are occupied with the house in the middle, thus ensuring that their fertility is kept up by constant manuring; the "bush" farm is worked until its productivity becomes dangerously low. The whole household then moves to the "bush" farm, which thus becomes the "home" farm and is brought back into good fettle by manuring. This version appears to be simplified, for it will be recalled that normally, at Jan Kasa, at any rate, the fields constituting the bush farm may be very widely scattered; it can be assumed then that normally only one bush plot at a time is transformed in this way, and it seems not unlikely that from time to time one or more fields may be allowed simply to lie fallow; this, at least, is the implication of the data relating to loans, cited above. The circuit, however, appears to have very definite limits.

291 Goats and fowls appear to be kept in considerable numbers; sheep are less numerous than goats. Barnicott reported that there were no horses in the Katab area, but that in earlier, more prosperous, years horses and mares were numerous. Cattle are not kept by Katab, apparently, but Brice-Smith states that Fulani animals are always available for purchase by the Hausa butchers of Zangon Katab.

The Daily and Annual Cycles: Foods[12]

461 In the farming (rainy) season, all males "from the time they are old enough to use a hoe," leave the compound to work on their bush farms. A man ordinarily has more leisure in the dry season; building a new compound, or making major repairs on existing houses may take virtually his whole time for a period, but once such work is done, he has time to devote to weaving mats, drinking beer with age-mates and visiting the market, though he may pass days simply relaxing in his compound. The dry season is, of course, important as a time for festivals, both religious and secular, and for contracting primary marriages. A woman's work does not change radically during the dry season although, as she does not have to go daily to the bush farm taking food for her husband, she may have more time to spend gathering firewood and in the market.

262 The most important food of the Katab is millet porridge, served with a soup or gravy of hibiscus seeds, usually highly seasoned. Boiled yams or *gwaza*, eaten hot or cold, may, however, form the entire menu for the day. As is usual in this part of Nigeria, where milk and milk products are scarce, guinea-corn beer is an [273] important foodstuff. Meek states that the Katab eat beef, goat, sheep, chicken,

[12] See Meek, 1931, vol. II, pp. 47–51, for a detailed account.